FISHERMEN. *Pdgis.*

expenditure of a family of five is about 12*s.* (Rs. 6); the cost of a house from £2 to £10 (Rs. 20 - Rs. 100); of furniture from 10*s.* to £2 (Rs. 5 - Rs. 20); and of marriage from £5 to £10 (Rs. 50 - Rs. 100). They are very religious, worshipping all local gods and goddesses and keeping all Hindu holidays. The object of their particular devotion is Mahámáya who has a shrine at Kadra, which they visit every year during the annual festival, between October and November, when they offer blood sacrifices of fowls and sheep to the goddess. Their family priests are Joishis and their spiritual Teacher is the head of the Smárt monastery at Shringeri, and they have strong faith in soothsaying, witchcraft, and ghosts. They hold themselves impure for ten days after births and deaths and purify themselves on the eleventh day by drinking holy water or *tirth* brought from the house of their family priest. They burn their dead. Girls are married before they come of age. Widow marriage is allowed and practised. They observe sixth day and naming ceremonies after a birth, the shaving ceremony in the case of male children, and the puberty ceremony when a girl comes of age. These ceremonies on the whole resemble those of the Harkantrás. They do not send their boys to school, but are an intelligent class.

MUSICIANS.

Musicians included six classes, with a strength of 7034 or 1·65 per cent of the Hindu population. Of these 3610 (males 2179, females 1431) were Sappaligs or Devdigs; about fifty Ghadsis or Maráthi Vájantris; 82 (males 42, females 40) Bhandári Vájantris; 1732 (males 866, females 866) Háller Vájantris; 818 (males 439, females 379) Koravs or Kunchi Koravs; and 742 (males 389, females 353) Mángs.

Sappaligs.

Sappaligs or **Devdigs,** numbering 3610 of whom 2179 were males and 1431 females, are found in Honávar, Siddápur, Kumta, Ankola, and Sirsi, and in the petty division of Mundgod. The name Sappalig means noise-maker from the Kánarese *sappal* noise, and Devdig means God's Musicians from *deo* god and *vadig* music. Some of them have Padiál as a surname, a Telugu word for a temple servant, showing that like the Devlis, Pátális, and Padiárs, they were once temple servants. Though they have no memory of a former home they seem to have come to Kánara from Maisur. The names in common use among men are, Ganpayya, Subbayya, Mhasti, Manju, Gidda, Nágappa, Rámayya, and Venkta; and among women, Shivamma, Nágamma, Durgi, Krishni, Venku, Goindi, and Shivi. Except Padiál they have no surnames. Their chief object of worship is Venkatramana of Tirupati. Their caste people in South Kánara follow the law of nephew-succession or *aliya-santán.* But the North Kánara Sappaligs, except a few who also follow that law and are known as *aliya-santán* Sappaligs neither eat nor marry with them. Of the two divisions *aliya-santán* Sappaligs and Sappaligs proper, the *aliya-santán* Sappaligs are found in small numbers near Bednur in Maisur. The main body of Sappaligs are known as son-heir or *makkala-santán* Sappaligs. The men are short strong and dark, and except that they are thinner, the women are like the men in colour and features. Their home tongue is Kánarese, but some talk Konkani. They live in small houses with

MUSICIANS. *Sappaligs.*

mud walls, thatched roofs, narrow verandas, and front yards. Their common food is rice, *rági*, and fish, and they eat animal food and drink liquor. The men wear the loincloth and a headscarf, and the women wear the robe hanging from the waist to the knee like a petticoat. They do not draw one end over the head and wear no bodice. Their holiday clothes are the same but a little more valuable than those ordinarily worn. On holidays the men wear a white jacket or *bandi* and a white headscarf. Their ornaments are the same as those of the Bhandári Vájantris. They are clean, thrifty, sober, and generally well-behaved and peaceful. Their hereditary calling is music. Their instruments are the bass-horn or *shriti*, the clarionet or *movri*, the double drum or *sammelu*, the drum or *dholu*, cymbals or *tál*, and the small drum or *gidbidi*. Like Bhandári Vájantris they perform in temples and in private houses on high days and during street processions. Those who own land till it themselves; others rent land as tenants. Before the salt-works in Bhatkal were closed they used to make salt. They now work as field-labourers. Some are poor but most earn enough for a living and are not in want. They rank next to the Sherogárs and Hálvakki Vakkals. Both men and women work in the fields during the busy season. Boys and girls under six are allowed to play about the house. Afterwards the boys herd cattle and the girls help their mothers in cooking. The ordinary monthly expenses of a family of five are about 10*s*. (Rs. 5). Though they have no family gods and no family priests they hold Bráhmans in great respect and invite Havigs to perform their marriage and death ceremonies. They reverence the leading Bráhman gods and observe the principal Hindu festivals, but do not belong to any sect. Their chief objects of worship are the village gods, *ammas* and *jatgas*, to whom they offer animal sacrifices and fruit on *Dasra* day in September-October, and on the *bhánd* or hook-swinging festivals which are always held in May before the sowing season. They are firm believers in soothsaying, witchcraft, and sorcery. Girls are married between eight and thirteen, and boys between fourteen and twenty. Widow marriage and polygamy are allowed, and polyandry is forbidden. Those who can afford it burn the dead; the rest bury. They have an hereditary headman called *gauda* who presides at caste meetings and settles social disputes. They do not send their children to school or take to new callings.

Maráthi Vájantris.

Mara'thi Va'jantris or **Ghadsis**, numbering about fifty but not shown in the census tables, are found at Ankola and Kárwár. Their family goddess is Mhálasa whose shrine is in Goa. They have no stock names or surnames, but they add the word Gurav to their names. The names of men are, Náráyan, Krishna, Gopál, Govinda, Vithoba, Ráma, and Bhima; and of women, Káshi, Yashoda, Rukmini, Báija, Lakshmi, and Jánki. They are middle-sized, wheat-coloured, and muscular, and have well-cut features. Their home tongue is Konkani hardly differing from that of the Aigals and Konknas. They live in one-storied houses with mud walls, thatched roofs, and front yards, furnished with copper pots, bell-metal plates, low wooden stools, and straw mats. Their staple diet is rice, fish of which they are extremely fond, and curries. They also eat flesh except beef, and

Chapter III. Population.

MUSICIANS.

Maráthi Vájantris.

tame pig. They drink no liquor. The men wear the waistcloth, the shouldercloth, and the headscarf; and the women the robe passing the skirt back between the feet. They wear no bodice. They mark the brow with red, and wear gold and silver ornaments on their hair, neck, ears, nose, wrists, and toes. Widows never wear the lucky necklace or glass bangles. They are vain, showy, and lazy but orderly. Their only occupation is playing instruments, their instruments and their style of playing not differing from those of the Bhandári musicians. They earn enough for their maintenance, but have to borrow for their marriage ceremonies. On the whole they are not well off. They rank with Bhandári Vájantris. They take no food that is not cooked either by their own people or by Bráhmans. At the same time not even the lowest of the pure classes will touch food cooked by a Ghadsi. Their ordinary life is very idle. They play in the temple for an hour or two in the morning and evening, and spend the rest of the day wandering about the village and talking. In the wedding season they are very busy, working from five in the morning to eleven at night and often during the greater part of the night. The women mind the house, and boys are very soon taught the use of some instrument. The ordinary monthly expenditure of a family of three adults and two children is about 16*s.* (Rs. 8). Their houses cost £5 to £20 (Rs. 50-Rs. 200) and their marriages £6 to £15 (Rs. 60-Rs. 150). Girls are married before they come of age and boys between twelve and twenty. Their marriage, puberty, birth, and naming ceremonies are the same as those of Konknas and Aigals. Widow marriage and polygamy are allowed and practised. They burn their dead and mourn ten days. They are a religious people worshipping all local deities and keeping the regular holidays. They are firm believers in soothsaying, witchcraft, and ghosts. They offer blood sacrifices to the female powers or *shaktis* and go on pilgrimage to Gokarn, Pandharpur, and Sirsi. Their family priests are Havig Bráhmans. Social disputes are settled by a council of men under the presidency of an hereditary headman. They do not send their children to school or take to new callings.

Bhandári Vájantris.

Bhanda'ri Va'jantris or MUSICIANS, numbering 82 of whom 42 are males and 40 females, are found in Kumta and Honávar, their chief centres being Kadtoke, Chandávar, and Dháreshvar in Kumta. They appear to be descendants of persons put out of caste for adultery, and some of their women live as prostitutes. The names in common use among men are, Parmeshvar, Nágappa, Jettayya, Manja, Putu, Linga, Shiva, and Ganapaya. Those among women are, Nágamma, Shivamma, Durgamma, Narsamma, Lakshmi, Gauri, and Parmesri. They have no surnames except names marking their birth-place. They are of two divisions, Kannad Bhandári Vájantris and Honávar Bhandári Vájantris, who neither intermarry nor eat together. The family god of the Kannad Vájantris is Ishvar of Dháreshvar near Honávar; the gods of the Honávar Vájantris are Dámodhar and Mahálakshmi of Kaule in Goa. They also worship other local gods and goddesses such as Hanumant and Durgi. The men as a rule are fair, tall, and regular-featured, but delicate; and the women fairer than the men

MUSICIANS.

Bhandári Vájantris.

and with fine features. The home tongue of the Honávar Bhandári Vájantris is Konkani and of the Kannad Vájantris Kánarese. They live in one-storied houses with mud walls and thatched roofs with courtyards and low narrow front verandas. Their common food is rice, *rági*, and fish, but they eat flesh and drink liquor. They are great eaters, being fond of spices, but not good cooks. Like all Hindu wives their married women wear the lucky necklace and glass bangles, and gold and silver ornaments. The skirt of the robe is passed back between the feet and the upper end is drawn over the shoulders. They wear a bodice with short sleeves and a back. Their carefully oiled and combed hair is worn in a long plaited braid tied across the nape of the neck, and is often decked with flowers. They are showy, untruthful, and extravagant. They work as menial servants in temples. A few of the girls are married, but most become prostitutes, some being mistresses and the rest public women. Some of the younger married women add to their husbands' earnings by practising prostitution. Besides at temples the men play at private parties. They perform in bands of four to seven on the drum or *dhol*, the timbrel or *sammel*, the flat drum or *táshya*, the clarionet or *sanai*, the bass-horn or *shriti*, and the horn or *shing*. They are fed and each is paid 6*d*. (4 *ans*.) a day. Some have begun to open shops for the sale of rice, cocoanuts, jackfruit, plantains, oil, and currystuff; others are husbandmen; and others make palm-leaf umbrellas and work in brass. Their income is larger than that of the Bándis and Ádbátkis, but they are always in debt. They rank next after dancing-girls. Temple servants go every morning to sweep, cowdung the floor, and play in the temple. Those who have taken to crafts live like other craftsmen. Others live like dancing-girls except that they do not teach their children to sing. The ordinary monthly expenditure of a family of five is about 12*s*. (Rs. 6). Their chief deities are Shiva, Vishnu, Ganpati, and the female powers or *shaktis*. They keep all local holidays. Their priests are Havigs. Unmarried girls, who are set apart for prostitution, undergo the *shes* ceremony which is described in the account of the Kalávants. When a girl comes of age she sits alone if unmarried, and if married sits with her husband, in front of a Bráhman who kindles the sacred fire or *hom* and caste people are feasted. The lap-filling or *phalbharna* ceremony is performed in the case of married women as well as of prostitutes. Widow marriage is not allowed or practised, but the widow's head is not shaved. They burn the dead. Their caste disputes are settled by hereditary headmen or *budvants*. They teach their boys to read and write Kánarese. In 1881 a boy of this caste was head of the Kumta English school.

Háller Vájantris.

Ha'ller Va'jantris, a class of musicians numbering 1732 of whom 866 are males and 866 females, are found in Bád, Shiddar, Shiveshvar, Májáli, and Kadvád in Kárwár; in Ankola; and in Kárki and Haldipur in Honávar. The men's names in common use are, Pándurang, Appa, Krishna, Bálu, Itoba, Mani, Rámji, Jáya, and Somaya; the women's names, Jayu, Rukmini, Parsi, Dulu, and Subi. They have no surnames. Their family gods are Mahádev of Bád in Kárwár, Venkatesh of Ankola, and Sailkárdev of Máálij nine miles

Chapter III. Population. Musicians. *Háller Vájantris.*

north of Kárwár. They are said to have originally come from Tirupati in North Arkot. Persons belonging to the same family stock do not intermarry. They have no subdivisions. They are considered impure ranking with the Mukris. The men are short, dark, and muscular, and the women are like the men but spare and somewhat fairer. Their home speech is a corrupt Kánarese with a large mixture of Konkani. They live in small one-storied houses with mud walls and thatched roofs, narrow verandas, and front yards. They use earthen and a few copper pots for cooking, brass lamps for lighting, straw mats and long low wooden benches for sitting on, and copper pots for storing water. Their every-day food is rice and fish curry, and they eat flesh which has been sacrificed to the village gods and goddesses, or whenever they can buy it cheap. The men use liquor freely. They are great eaters but not good cooks. Their favourite dish is *fovás* or beaten rice mixed with molasses and cocoa-kernel scrapings. Their chief holiday or feast dish is *páisa* that is rice boiled in cocoanut milk with molasses. The men wear a loincloth, a shouldercloth, and a headscarf, and on holidays and great days, a white jacket, a neat white headscarf, and a white shouldercloth. The women wear the skirt of the robe passed back between the feet and the other end drawn over the upper part of the body. They wear no bodice. The ornaments worn by men are gold or gilt rings in their ear-lobes and on their fingers. The women's ornaments are the lucky necklace of glass beads; glass, tin, and brass bangles on their wrists; and gold or gilt rings in their ears and nose and on their fingers. They are mild, goodnatured, hardworking, and well-behaved. They are musicians and play on grand occasions in the houses of all classes of Hindus. A few hold land as tenants. Their musical instruments are the drum or *dhol*, the double drum or *sammel*, the timbrel or *kánsál*, the clarionet or *sanai*, the bass-horn or *shriti*, the cornet or *kahalo*, and the horn or *shing*. They also perform in and before temples and play during street processions. A band of four to six are paid 12*s*. to £1 (Rs. 6 - Rs. 10) with rations and presents of clothes. They are above want and as well-to-do as most husbandmen in Kárwár. Though held to be impure, they have a better social position than other 'impure' classes, and are allowed to walk at the head of processions. During the rains both men and women work in the fields. Between half-past five and six they take a morning meal of rice or *rági* gruel; a midday meal of rice and fish curry between twelve and two; and an evening meal also of rice and curry. They spend their leisure in practising music and teaching their children. During the fair months the men attend marriages and other festivities, and the women at all times do house work. The ordinary monthly expenditure of a family of five varies from 8*s*. to 12*s*. (Rs. 4 - Rs. 6). They worship all village and Bráhman gods and goddesses, but their chief object of worship is Mámái or Mahámái whose fane is at Chitákule near Sadáshivgad to the north of Kárwár. Her shrine is generally a rock or undressed boulder and her image the miniature figure of a woman with four arms. She is believed to have the power of spreading and of staying pestilence. They sacrifice goats, sheep, and fowls, and offer

MUSICIANS.
Háller Vájantris.

cooked rice, flowers, and fruit, waving frankincense and lighted lamps. She is worshipped by all Hindus including Bráhmans. Their family gods are Mahádev of Bád, Sailkárdev of Májáli in Kárwár, and Venkateshdev of Ankola. They keep in their houses a foot-high image of Venkatesh carved in red sandalwood or *chandan*. There are temples to Venkatesh in Honávar, Kumta, and Goa. The Háller Vájantris have the hereditary right to perform in village temples. Their family priests are Havig or Joishi Bráhmans. They go on pilgrimage to Tirupati whenever they can afford it. Their spiritual Teacher is the head of the Shringeri monastery in Maisur to whom they pay a yearly house-tax of 6*d.* to 1*s.* (4-8 *ans.*) through the *páripatyagár* of Ankola. They are firm believers in soothsaying, witchcraft, and sorcery, and stand in great fear of the spirits of the dead. Sickness of all kinds is believed to be the work of spirits and Ghádi and Komárpáik magicians are the doctors in whose hands lies the cure. When a person is sick one of the members of the house goes to a Ghádi or Komárpáik soothsayer and takes him to their house. He discovers the cause of sickness, summons the spirit who is worrying the patient, and forces it by threats or promises to give up troubling him. The soothsayer is paid 3*d.* to 6*d.* (2-4 *annas*) with two pounds of rice and a cocoanut. A woman is held unclean for ten days after child-birth. On the eleventh day she is purified by being presented by the washerman with a new or a newly washed robe. The house is cleansed by sprinkling potash and cowdung water. On the twelfth day the child is named and laid in the cradle. Boys are married between fifteen and twenty-five and girls between eight and thirteen, as a rule, before coming of age. Proposals for marriage come from the boy's parents. On the first of the three marriage days the boy pays the girl 6*s.* (Rs. 3). All the leading ceremonies at a Hindu wedding are carefully performed: the bridegroom's tinsel crown, the procession to the bride's, the garland decking, the pouring of milk on the hands, the tying of the robes, the waving of lighted lamps, and the final dinner of rice cocoanut milk and molasses and the distribution of betelnut and leaves. The bride remains with her parents till she comes of age, and then goes to live with her husband. When she reaches womanhood a girl is considered unclean for five days. On the fifth day she is bathed, presented with a new robe, and sent to the nearest village temple to offer the god a cocoanut and flowers. On her return she is seated on a mat in the veranda and her women relations and friends drop presents of cocoanuts, rice, and flowers into her lap. Widow marriage is allowed and freely practised; polyandry is unknown. They either burn or bury their dead, the eleventh day being kept as a day of purification, when a small dinner is given to relations. Social disputes are settled by the hereditary headmen of the caste called *budvants* who are held in great esteem. They are a pushing class, popular, and persevering. They take to no other calling and do not send their children to school.

Koravs.

Koravs or **Kunchi Koravs,** numbering 818 of whom 439 are males and 379 females, are found in Sirsi, Siddápur, and Yellápur, living in lonely settlements on the skirts of the inhabited country. Their hereditary calling is music. The Koravs seem connected

Chapter III. Population.

Musicians. *Mángs.*

with the Korchars or Koramas hack-bullock keepers and bamboo workers of whom an account is given under Carriers.

Ma'ngs, numbering 742 of whom 389 are males and 353 females, are found in Yellápur, Supa, and Siddápur, and in the petty division of Mundgod. Their first local settlement seems to have been at Ulvi in Supa where they are believed to have come from the Bombay Karnátak about a hundred years ago. The names in common use among men are, Shiva, Devu, Koneri, and Bhima; and among women, Budu, Nágu, Devi, and Bhimi. Their family god is Basaveshvar whose shrine is at Ulvi and whose ministrant is a Lingáyat priest. Both men and women are dark, round-featured, and stout. Their home tongue is the ordinary local Kánarese. They live in lines of one-storied houses with mud walls and thatched roofs furnished with palm-leaf mats, brass lamps, bell-metal plates, and copper brass and earthen cooking vessels. Their staple food is rice, fish, and currystuff, and when they can get them, fowls, mutton, and game. They drink country liquor and smoke Indian hemp. The men wear a loincloth, a narrow waistcloth, and a headscarf; the women pass one end of the robe back between the feet, wear a bodice with a back and short sleeves, and gold gilt or silver ornaments in their ears, nose, necks, and wrists, and on big days flowers of all colours. They keep in stock holiday clothes, a little more valuable than those worn on ordinary days. They are sober, hardworking, and well-behaved, but untidy. Their hereditary calling is music, though of late they have taken to husbandry. Besides minding the house, the women work in the fields and boys begin to learn music after twelve. As their services are in constant demand and are well paid, they are well-to-do, and not forced to borrow to meet wedding and other expenses. They rank with the Koravs, Hallers, and Mukris. They take three meals a day, the first at sunrise, the second at noon, and the third after sunset. During the fair season the men generally go to play, the women mind the house, and the boys herd cattle and practise music. During the rainy months most men and women work in the fields. Their busy seasons are from June to November in their fields and from January to March as musicians. The ordinary monthly expenditure of a family of three adults and two children is about 16*s.* (Rs. 8), a wedding costs £6 to £10 (Rs. 60-Rs. 100), and furniture 10*s.* to £1 (Rs. 5-Rs. 10). They are a religious people. Their spiritual Teacher is the head of the Smárt monastery of Shringeri in Maisur, but their chief object of worship is Basaveshvar whose shrine is at Ulvi in Supa. They make pilgrimages there and pay great respect to the Lingáyat priest who officiates at the shrine. They also honour Havig Bráhmans whom they propitiate with gifts. Besides Basaveshvar they worship the Shivling, Shiv's consort Párvati, and local mothers or *ammas,* but do not offer blood sacrifices. They keep *Nág-panchami* in August-September, *Dasra* in September-October, *Dipaváli* in October-November, and *Tulsi-paurnima* in November-December. They perform the *satti* on the sixth day after a birth, and naming, marriage, and death ceremonies. The parents conduct the ceremonies without the help of Bráhmans. Their customs do not differ from those of Áre or cultivating Maráthás. Child marriage is uncommon, widow